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RELIGIOUS.

A LETTER

From the General Assembly to the Churches under their care on the subject of the Monthly Concert.

The General Assembly of the Presbyterian Church in the United States, to the People under their care—"Grace to you, and peace from God our Father, and the Lord Jesus Christ."

Christian Brethren,—In attending, during our present sessions, to the reports from the several Presbyteries in which our connexion, on the state of religion within their bounds respectively, we have been deeply grieved to find that the Monthly Concert for prayer has not been regarded in a manner corresponding with its unspeakable importance. In some Presbyteries and Congregations, indeed, it appears that the appointed season has been better observed than in others; but in almost all the observance we fear has been defective, and in many no room is left to doubt that the neglect has been great and lamentable. We, therefore, feel it to be our indispensable duty to call your serious attention to this subject; and to endeavour to speak to you upon it, with the plainness, the fidelity, and the tenderness, becoming those to whom has been committed the care of souls, and who are under an awful responsibility for the faithful discharge of their sacred trust.

As it is our earnest desire that our views may in no respect be misapprehended, we would first of all observe that we are very far from wishing to place the day, or evening, assigned for the monthly concert, on the same footing with the holy Sabbath. None but God, who gave us all our time, has a right to hallow any portion of it; and he has hallowed no more than one day in seven. This you know is the doctrine of our church, and it is a doctrine which we wish not to contravene, but to maintain and teach. There certainly may be occasions when the most fervent Christian may not only find it his duty to be absent from the monthly concert, but to employ the time of its continuance in such secular business as would be utterly improper, during any of the sacred hours of the Sabbath. But on the other hand, consider, brethren, that the word of God does plainly teach, that we should, as occasion requires, set apart a portion of secular time for special prayer, and for fasting too, when the aspect of God's providence plainly calls us to these duties. Recollect also, that from the nature of the case, it is not possible there should be an extended union for special prayer, without a public agreement or understanding, as to the time when individuals shall come together for the purpose. Now, we regard the monthly concert simply as a season for special prayer for the revival of religion which the signs of the times plainly indicate to be proper; and which serious Christians throughout protestant Christendom have voluntarily agreed to observe, that their supplications may go up, as with one voice, to a prayer hearing and prayer answering God.

We are also solicitous that you should by no means suppose that we think the observance of the monthly concert, however strict, may come in place of the duty of prayer at other times, and in other forms. No, verily. On the contrary, it is with sorrow we find ourselves compelled to believe, that in the disregard of the concert, we see, not merely a single omission, but a sad and strong indication that the spirit and duty of prayer in general, are in a low and languishing state at present, among the professing people of God within our bounds. If there was as much fervent and effectual prayer as there ought to be, in the closet, in the family, in the social prayer meeting, and in the public worship of the sanctuary, we are persuaded we should have no occasion to complain that the concert was neglected. The love and holy delight of prayer, experienced and cherished in secret and social acts of warm and genuine devotion, would lead the participants in these exercises to rejoice in an opportunity to join their fellow Christians, in a more extended union for the same hallowed purpose. Alas! brethren, we do greatly fear, that the all-seeing God is witness, that the most of those who habitually, or generally, absent themselves from the monthly concert, do not address him in prayer at other times, and in other ways, with that fervour, frequency, and regularity, which Christian duty demands, and by which the spiritual health and prosperity of their own souls would be greatly promoted. You perceive, then, that we wish the ordinary seasons and occasions of prayer should be increa[illegible]er-[illegible]ur, and [illegible]nt of [illegible] that [illegible]ger. [illegible] and not [illegible]

We shall now, dear [illegible]ate to you some of the considerations which induce us earnestly to inculcate that the monthly concert should be observed generally, and carefully, and solemnly, by every professing Christian in all our churches; and by all, indeed, who have any serious concern for the salvation of their souls.

The first consideration we shall mention is, that we have no right to expect that any, or that all the means and instrumentalities that are now in use, or that can possibly be used, for the promotion of religion, will be successful—will be attended with any *saving* benefit, unless the blessing of God be sought, and drawn down upon them, by much earnest and persevering prayer. This is a truth plainly taught in the word of God, and one that has been confirmed by the experience of the church in all ages. Thus, when God promised to his ancient covenant-people, saying—"A new heart also will I give you, and a new spirit will I put within you, and I will take away [illegible]stony heart out of your flesh, and [illegible] give you a heart of flesh;" it is [illegible]with reference to these very pro[illegible]ings—"Thus saith the Lord G[illegible] yet for this be inquired of l[illegible]e of Israel, to do it for them." [illegible]hen the prophet Daniel "unders[illegible]ks," that the captivity of his people in [illegible]abylon was near its close, he says—"I set my face unto the Lord God to seek by prayer and supplications, with fasting, and sackcloth, and ashes." But it ought especially to be noticed, that when, by another prophet, the latter-day glory of the church is predicted—the day which we hope is now near at hand, if it has not already begun to dawn—the day when Jew and Gentile shall be gathered into one fold, and shall acknowledge the Lord Jesus Christ to be the true Messiah, the one great "Shepherd and Bishop of souls"—the whole, it is declared, shall be preceded by special prayer, and be given in answer to it: for thus speaks the holy oracle—"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."

In like manner, we find in the New Testament, that while the apostles and primitive Christians were waiting for the promised gift of the Holy Ghost, on the day of Pentecost—"They all continued in one accord, in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren:" and it was while "they were all with one accord in one place," and doubtless employed in prayer and supplication, that they received, in the most astonishing manner, the blessing for which they had been waiting. It is worthy of observation, also, that in the brief and comprehensive form of prayer, taught by our blessed Lord to his disciples, no one subject of petition is made so prominent, as that which [illegible]elates to the spread and success [illegible]spel. And how often did the [illegible] ask the prayers of the chu[illegible]h he addressed his epistles, f[illegible] the other heralds of salv[illegible]ren, pray for us, that the w[illegible]ord may have free course [illegible]rified, even as it is with you[illegible]w emphatically does he decla[illegible]human agencies and instruments[illegible]ities are absolutely nothing, but as they are used and blessed of God? "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase; so then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

With all these teachings and examples of holy writ, our own observation, brethren, is in perfect accordance. Have we ever known a revival of religion, in a particular congregation or region of country, which did not commence in the revival of a spirit of prayer among God's people? He began with them; he revived them first—Perhaps, indeed, their number was very small, but he impressed their spirits with a deep feeling of the constraining love of Christ, and of the infinite value of immortal souls, in danger of perishing all around them; and they cried [illegible]tily unto God for the influ[illegible] Holy Spirit to revive his [illegible] forth his glory; and to s[illegible]n their impending doom. [illegible]heard and answered; the[illegible] Spirit of grace descen[illegible] that water the earth;" co[illegible]ltiplied; and saints and an[illegible], over many sinners who repented [illegible]rned to God.

Consider attentively, brethren, the signs of the times. The day in which we live—blessed be God—is a day of much Christian enterprize, and of great expectation. But in our country at least, it is also a day in which the great adversary of souls, and his agents among impious men, are alarmed, awake, active, alert, banding together, forming every device, and putting forth every energy to arrest and counteract the progress of truth and righteousness. We derive encouragement from knowing that if God be for us none can be against us, so as to succeed eventually. He will ultimately and assuredly take care of his own cause, and sustain it effectually. But in the meantime, if we are not much engaged in prayer that he may *now* appear, and plead his cause *among ourselves*, we cannot tell to what lengths, in just displeasure at our remissness, he may suffer the wicked to prevail and triumph, and cover us with confusion—before he arises and scatters them as chaff before the whirlwind. We cannot tell but he will suffer his cause to languish and almost expire, in our own happy land, while he shall be spreading and reviving it in other countries We verily are in jeopardy; and our refuge and hope are in God alone. Use whatever other means we may, if there is not much earnest prayer—the prayer of faith, wrestling with the angel of the covenant, the mighty God of Jacob, for his interposition, for his blessing on the other means, for his efficiency to be imparted to them—all will be vain and utterly abortive. The power to give them effect is all of God: and he seems to be waiting, to see whether we are sensible of our dependence, whether we acknowledge it, whether we deeply feel it, whether it will bring us with great and united importunity to his throne of grace, to plead with him to exert his power in our behalf; to send down his Holy Spirit; to turn his enemies into friends; to melt down all opposition, and to give his cause a glorious triumph throughout our beloved country; and ere long, throughout the world at large. Our Sabbath, and Infant, and Common schools, our Bible classes, our Bible, Missionary, Education, Tract, and Temperance Societies, our Colleges and Theological Seminaries, our Catechetical instructions, and the faithful and sound preaching of evangelical truth, are all means—most happily adapted in their nature and design, to promote knowledge, human happiness, and the salvation of immortal souls. But none of these, nor all of them combined, will effect what their best friends desire, unless the special blessing of God attends them. In the monthly concert all these institutions and operations ought to be remembered; they ought to be borne on the hearts of God's praying people, when they beseech him to revive pure and undefiled religion. These—we repeat it—and all other benevolent institutions and operations, ought to be regarded simply as moral means; as *instruments* admirably fitted to produce reformation; but which, notwithstanding, never will produce it, on hearts naturally at enmity with God, unless he take them into his own hands, and put into them a resistless efficiency. To think otherwise, is to idolize human instrumentality; it is to put it in the place of God. On this he will always frown; and if *we* are thus self-sufficient, he will frown on us, and will show *us*, by mournful experience, that without him we can do nothing; that all our best plans and efforts will effect nothing, till he shall please to interpose and crown them with success. It is in prayer that we recognise this truth; we acknowledge it to God, and we impress it on our own hearts. We go out of ourselves; we confess our utter impotence; and "we lift up our eyes to the hills, from whence cometh our help:" Deeply sensible that "our help cometh from the Lord, which made heaven and earth." In our extended concert of prayer, if rightly conducted, there is a wide recognition of this great and essential truth; a recognition of it in regard to all the exertions, plans and efforts, that are now in use throughout protestant Christendom. We solemnly profess before the Sovereign of heaven and earth, that we feel our nothingness, that we are sensible that without his interposition and aid, we shall, by all our doings, effect nothing for the promotion of his cause; and we earnestly plead that he would not withhold that blessing which is essential to success—that he would "arise and plead his own cause." In this view the importance of the concert is unspeakable.

But there are other considerations relative to this season for special prayer, which deserve our serious regard. One is, the encouragement which we derive from holy scripture, to expect that an extensive union in prayer will be more prevalent than that which is less general. An instance of this we have in the case of the Ninevites, who by a deep humiliation "and crying mightily unto God," were preserved from the judgments of the Lord, which his own prophet had denounced. Another striking example is recorded in the book of Esther, from which it appears that the whole Jewish nation, when imminently threatened with utter extermination, entirely escaped the peril, after a general humiliation and looking to God for deliverance. Our Saviour himself taught the peculiar efficacy of union in prayer, when he said "where two or three are gathered together in my name, there am I in the midst of them." The smallest number in which union can exist is mentioned, for the manifest purpose of establishing *the principle* that social prayer is, for certain purposes, more prevalent than that which is individual and solitary; and hence the strong implication, that extended union may warrant the hope of an extended blessing. It is further to be considered, that the very thought that many thousands, in different parts of the world, are engaged with ourselves at the same time, in sending up their petitions to the throne of God's mercy, is calculated greatly to encourage, excite and animate us, in our devotions. This proceeds from that social principle of our nature which God has given us, and in accordance with which our lawful desires and petitions, addressed to himself, are most likely to be answered. Again—It is a very interesting consideration that the missionaries, who are gone forth to declare the glad tidings of salvation to the destitute in our own country, and to declare them in foreign lands to Jews, Pagans and Mahometans—ask us to join with them in concert; they ask our united and earnest prayers for their success; and they tell us they are greatly animated and encouraged in their arduous work, by knowing that they are commended to the special care and benediction of God, by pious Christians of differ[illegible]enominations, in a concert of ferve[illegible]plications in their behalf.—They tel[illegible]atedly, that they look to the mon[illegible]rt as the life spring of their hop[illegible]h! can any one who feels the s[illegible]park of Christian love, refuse his [illegible]f encouragement to these devoted [illegible]vants of our dear and common Lord. Finally—The special object of the monthly concert is for the conversion of the whole world to God; in fulfillment of the predictions and promises of the Holy Scriptures. This is an object most dear to the heart of every real Christian. It must and will be regarded in almost all his prayers. It forms, we have remarked, the most prominent part of the Lord's prayer. Inasmuch, then, as it is a common object of prayer, and the most important for which prayer can be offered, how proper, how reasonable, how obligatory does the duty seem, that the whole "sacramental host of God's elect," should take as it were a united hold of this great object, and carry it in concert to the foot of the divine throne, and there, with one heart and tongue, most ardently plead with their common God and Father, that he would grant the petitions which their great Intercessor and Advocate, now before his mercy-seat on high, dictated to his disciples in the days of his flesh—"Hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven."

In the conclusion of our address, we beseech you brethren, suffer the word of exhortation." We exhort you with all earnestness, to cherish in yourselves, and to endeavour, by all lawful means, to promote in others, the spirit of prayer. It does seem to us that this, more than any thing else, is what is lacking among professing Christians at the present day—We do not pray enough, nor with engagedness enough. We say not, brethren, for we do not believe, that we give more than we ought, or as much as we ought, of our substance, time, activity, and exertion, for the promotion of the cause of God. But we do say, that the greatest want, is the want among Christians in general, of that "effectual fervent prayer of the righteous man which availeth much." O! if there was more importuning of God in the prayer of faith, we doubt not there would be more revivals of religion in our land; more success of our missionaries at home; and abundantly more to crown the labours of those, who, from our own and other countries, have gone to the wretched heathen. Prayer too would bring an influence into our Sabbath schools and Bible classes, such as we have never yet seen; and give an efficiency to all our plans and enterprises of benevolence and piety, that would fill us with surprise. Humble, earnest, persevering, prayer among all who name the name of Christ, would likewise, we are persuaded, soon be followed by the Spirit of the Lord lifting up a standard against that array of bold and blasphemous infidelity, which now threatens more injury to our beloved country, than if—with God our friend—all the nations of the earth were leagued against us.

We exhort you, therefore, brethren, that in your closets, and families, and praying associations, and the sanctuary of God, and the monthly concert, there be an earnest cry and an earnest effort, for the revival of the spirit of prayer. In regard to the concert, let those professors of religion who have hitherto neglected it, be entreated by a regard to the consistency of their Christian profession; by a consideration of the example which they are bound to set before others; as they would encourage and not grieve the hearts of their fellow Christians; as they would promote their own growth in grace, and spiritual peace and comfort; as they love the Redeemer that died for them; as they love their country, exposed, on account of abounding iniquity, to the sore judgments of heaven; and as they wish to share in the happiness and the reward of those who promote the kingdom of God and his declarative glory in the world—in view of all these motives, let them be entreated to take part with their brethren, in the sacred duty of praying for the speedy accomplishment of the promise, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Signed in behalf, and by order of the General Assembly.

EZRA FISK, *Moderator.*

Philadelphia, May 31, 1830.

[From the Vermont Chronicle.]

MINISTERIAL EXAMPLE.

Suffer me, my brethren, for a few moments, to descant upon the utility of a minister's taking the same course which Paul did. To teach by example, all know to be one of the most effectual methods of communicating instruction.

Were I to set up for a reformer, I should value five followers, to whose good example I could constantly refer for the truth of my assertions, more than fifty, or even five hundred, whose unholy lives should contradict the truth of my assertions. There is nothing which speaks so loudly or so impressively to the heart of a bystander, as a correspondence between profession and practice.—And it is conceived that the good life of one professor of religion will have a greater tendency to promote the cause of Christ, than the instructions of fifty, whose precepts and practice do not agree.

Now every minister of Christ is under sacred obligations to separate himself from the unholy and polluting practices of the men of the world. He is commanded to be "an example to the believers in conversation, in word, and in doctrine."

Intemperance is a monstrous evil in our land; it threatens to blast the fair prospects of our country; if it remains unchecked, it will be likely to sap the foundation of civil society. It is a sin which has existed in the Churches of Christ; it *has prostrated* some of the pillars of the churches. The plea is made, and made too by many who profess to be the disciples of the meek and lowly Jesus, that it is necessary to use ardent spirits.

Let the minister of Christ say to his flock, "Wherefore, I beseech you, brethren, be ye followers of me." 'You never have seen me intoxiceted; you never have seen me make use of ardent spirits, except as a medicine. I have been exposed to heat and to cold; I have labored hard, and been exhausted; I can do without any such stimulant, and so can you; Brethren, be followers of me.'

In all our churches there is more or less contention. Two brethren fall out by the way; some little thing causes them to separate from each other; they are strenuous and unyielding, and the church is likely to be thrown into confusion. In such cases, let the minister say, "Brethren, be followers of me." "You never saw me contending with a brother respecting little and unimportant matters; you have seen me yield a point, which was not an important one, merely for the sake of settling difficulties, and maintaining peace. Look at my conduct, and see how I have behaved in relation to just such matters as those about which you are now contending."

In all our churches there is a *heart-chilling, soul-freezing, heaven-provoking* spirit of covetousness. It is a cankerworm gnawing at the root of the tree of piety; or rather, it is a *cancer* upon the breast of godliness, which will eat out its life's blood. And every minister of the gospel, who does not see and mourn over this palsying sin, is unfit to be a minister of him who gave his life a ransom for many.

But to see and to mourn over it is not sufficient for him; he must see to it that he is not guilty of the same sin himself. He should be able to say, "I have coveted no man's silver or gold or apparel." He must live in such a manner, as to be able to say, "Wherefore, I beseech you, be ye followers of me."—In promoting the various charitable objects of the day, he must take the lead; the people must see that, according to his ability, he does as much, to say the least, as any person in the parish, as any member of the church; and in ordinary cases, I hesitate not to say, that the people should see, that he contributes *three times as much* for the promotion of the great objects of benevolence, as any of those with whom he is particularly associated. A minister must in all cases take the lead of his people in promoting the charitable objects of the day. If he does not, it is next to certain that such institutions will not flourish in his society; or if they do flourish, it is because some of the leading men have more of the spirit of Christ than he.

For a minister of Christ to look on with indifference; or if he does not feel indifferent, to refuse to lift up his monitory voice against that covetousness, which, like a gangrene, is benumbing the current of life in many of the professors of godliness, is *treason*, and *worse than treason*, to the best of all masters, whom he professes to serve. But he cannot do this, or he will not do this, if he is guilty of the same vice himself. He never could open his mouth to say, "Wherefore, I beseech you, be ye followers of me," if he knew that he had given his people occasion to think that he loved his money better than he did the souls of his fellow-men.

It is a fact too notorious to be denied, that there is much oppression and fraud practiced in the world. In every town there are more or less individuals, who hesitate not to take all they can get from their fellow-men; who will practise low and mean arts of deception in order to gain advantage over their neighbors. Now the minister of the gospel should not only preach against every such kind of vice, but he should say with Paul, "We have wronged no man, we have, defrauded no man." He should call upon them to be followers of him in that respect.

He may call upon them to follow him in all the various intercourse of life, and to point out, if they are able, a single instance, in which it can be shown, that he has wronged or defrauded any man. If he can boldly and fearlessly make this challenge, and if they cannot bring him in guilty, how must conviction of guilt flash in the faces of those who have committed these sins!

In the same manner I might proceed in the specification of numerous vices which exist in the world. I might name the many sins which are found in the churches, and which exceedingly mar their beauty, and enfeeble their moral energies. But it will be seen that the same principles which have been laid down, are applicable to all other cases which might be supposed; that these few examples will show how the general principle is to be applied. Now, lest I should be misunderstood, let me repeat, that it is not only the duty of the ministers of the gospel to preach against every kind of sin, but to live in such a manner as not only to be able to say, but as actually to say, "Wherefore, I beseech you, be ye followers of me."

[From the New-York Evangelist.]

REVIVAL IN ORWELL, Vt. IN 1829-30.

Mr. Editor,—I here send you a very brief account of the wonderful manifestation of God's power and grace in the midst of us, by which souls are saved, and the church enlarged. You will please to publish a part, or all of it as you may think the good of the cause demands.

Previous to the commencement of this revival, it was truly a season of great darkness; the ways of Zion mourned, and scarcely a fresh bud or blossom of grace appeared. The professed friends of Christ were generally stupid, possessing little zeal, either for the prosperity of the church, or the salvation of souls. The foolish slumbered with the wise on the brink of eternal ruin.

About the first of last October, it was proposed, in church meeting, that a number of brethren be appointed to visit every member in the church, and urge them to awake to the everlasting concerns of perishing sinners around them. In this meeting it was felt that something must be done or the name and remembrance of religion would be blotted from this place.

After the visiting brethren had accomplished their task, which was about the middle of October, a day of fasting, humiliation and prayer was appointed. The people of every class were invited to attend, and the church urged to make it a special subject of prayer, that the Holy Ghost might fall upon us, and humble and quicken professors, and awaken the impenitent. When the day of fasting arrived, to the surprise of many, a multitude flocked to the house of worship; and very soon it was evident that God was there. A divine solemnity reigned through the assembly, and all appeared to listen for eternity.—The Rev. Mr. May, and a few choice friends from White Hall, were with us on the memorable day, who by Almighty Grace procured to us a great blessing. In the forenoon the church were particularly addressed on the object of our meeting, and most solemnly urged to move out of the way of sinners, or pray to be taken out of the world rather than be the means of the everlasting ruin of souls. In the afternoon an opportunity was given for confession, to all who in heart mourned over their sins, and were now determined to forsake them; consequently a goodly number of professors arose, and with tears confessed their past stupidity, and awful negligence, and resolved to come out from the world and serve Jesus Christ. At this time the feeling in the assembly increased, and the big tear was seen rolling from the sinner's eye. They began to see, that if Christians had reason to tremble and be afraid, and mourn before God for their sins, their case was truly alarming, they must repent or perish.

From this place of solemnity, Christians retired to their closets, and in some instances, nearly all the night was spent in prayer. After the throbs of agony and grief for their own sins had passed away by pardoning mercy, an equal degree of mental agony succeeded for lost sinners, that they might not sink into endless ruin. Soon it was manifested that a great number were troubled, and some under very deep conviction. Hence meetings were 10 or 12 in a week, and all were very fully attended.

The first hopeful conversion occured about a week after the fast; and within a fortnight, more than thirty were humbled at the feet of Jesus. Soon this glorious work spread throughout the town, and Christ, by his word and spirit, knocked at every heart. But how many have truly accepted of salvation we know not; probably between one and two hundred are already sealed unto the day of redemption. The means which God has most signally blessed in carrying forward this work, have appeared to be, 1. Agonizing fervent prayer. 2. A plain exhibition of divine truth, in which the sinner was taught the character and law of God—his own character—the importance of his immediate submission to God; his ability to submit now—his awful increase of guilt, let him do what he would, until he did unconditionally surrender his all into the hands of sovereign mercy, to be disposed of according to the purpose and will of heaven—and that he was every moment exposed to the burning vengeance of inexorable justice until he did repent. 3. Visiting from house to house. In the use of these means, the brethren and young converts united, and God blessed their efforts according to his promise. "They that sow bountifully shall reap also bountifully."

In this revival God has triumphed most gloriously, and has most clearly manifested his divine and adorable sovereignty. Some of every age, from 70 down to 12, have been made to bow and give him their all. Numbers from the Sabbath School and Bible Class have been called in, which has most fully demonstrated Christ's merit for these blessed institutions. Generally, convictions have been clear and powerful. In some instances hardened sinners were so powerfully wrought upon by the Holy Spirit, that their strength was taken from them. In one meeting in particular, the Holy Ghost fell upon many in the assembly, and so laid the scenes of eternity before them, and awakened them to such a sense of their sinfulness and danger, that after the meeting was dismissed, they could not leave the house. Those of them who could walk resorted into their various rooms to cry to Almighty God for mercy. Here finding their own prayers perfectly unavailing before a God, they intreated Christians to come and pray for them. In a short time some 10 or 15 of these were so affected with a sense of sin, that, writhing in agony they could not stand or sit or be still a moment. Destruction before them had no covering, and hell was naked; and that holiness, and that justice which they hated appeared immutable. They never found a moment's peace until they rested in the arms of sovereign love.

Raptures of joy in conversion have been very seldom; in general an abiding sense of the evil of sin has accompanied the soul in the peace and serenity of entire submission. Converts have been slow to hope, through distrust of their deceitful hearts. And when they have dared to hope the song of triumph has been, not unto me, not unto me, but unto thy name be all the glory. It is not by might, nor by power, but by thy spirit, O Lord of hosts.

Between 50 and 60 have already united with the Congregational church, about 20 with the Baptists, and a number with the Methodists, and there are many who have expressed hopes, who have not united with any church.

The cloud of divine influence has rolled forward and showered salvation upon many of the towns in this region. O how good the Lord is! How shall we praise his holy name.

Orwell, 1830. S. K.

SOME ACCOUNT OF LIBERIA,

By Capt. [redacted]erman, of Philadelphia, who took out [redacted] Emigrants to that colony.

The first settlement and capital of the colony is Monrovia, situated in lat. 6° 21, North and 10, 30, W. long. about a quarter of a mile above the mouth of the river Monserado, and about three-quarters of a mile from the point of the cape bearing the same name. The river St. Paul empties into the sea a short distance from the Monserado. For the first two years, the emigrants lived in small thatched houses, and about five years ago the first dwelling constructed of timber and boards, was built on the site of the present town, in a forest of trees of towering height and thick underwood. Tigers entering this (then) little village, have been shot from the doors.

Monrovia, at present consists of about 90 dwelling houses and stores, 2 houses of public worship, and a court house. Many of the dwellings are handsome and convenient, and all of them comfortable. The plot of the town is cleared more than a mile square, elevated about 70 feet above the level of the sea, and contains 700 inhabitants. The streets are generally 100 feet wide, and intersect each other at right angles.

The colonization Society have an agent and physician there. The Agent is the chief magistrate of the colony, and the physician his assistant. No white persons are allowed to reside in the colony for the purpose of trade, or of pursuing any mechanical business, such being intended for the exclusive benefit of colored people. The colonial secretary, collector of customs, surveyor and constables, are appointed by the agent; the vice-agent, sheriff, treasurer, and all other civil officers are elective, and all the offices except those of the agent, and the physician, are filled with colored people.

The court holds its sessions on the first Monday in every month; juries are empannelled as with us, and its jurisdiction extends over the whole colony. The trials are principally for larceny, and the criminals generally natives, who commit thefts in the settlements. A few instances of kidnapping have occurred; these depredations were committed on the re-captured Africans. To the honor of the emigrants be it mentioned that but five of their number have been committed for stealing or misdemeanor since 1827.

Two native kings have put themselves and their subjects (supposed to amount to 10,000) under the protection of the colony, and are ready, should it be thought necessary by the settlers, to make common cause with them in case of hostilities by any of the natives; which, however, is not anticipated, as the most friendly disposition is manifested by all the natives of the country from whom any danger might have been at all apprehended.

The township of Caldwell is about 7 miles from Monrovia, on St. Paul's river, and contains a population of 560 agriculturists. The soil is exceedingly fertile, the situation pleasant, and the people satisfied and happy.

Millsburg is situated 25 miles from Monrovia, on the St. Paul's, at the head of tide water, where there are never failing streams, sufficient for 100 mills; and there is timber enough in their immediate neighbourhood for their employment, if used for the purpose of sawing, for half a century. The town contains 200 inhabitants.

Bushrod's island, which separates the Monserado from St. Paul's river, is seven miles in length, 3 at its extreme breadth, about five miles from Monrovia, and is very fertile; on this Island are settled thirty families from the Carolinas. All the above settlers, amounting to at least 1,500, are emigrants from the United States.

On the left bank of Stockton creek, and near the settlement on Bushrod's Island, the recaptured Africans are located; 250 of whom were sent out by the government of the United States, and 150 taken by the Colonists from the Spanish factories; the agents of which having brought some of our kidnapped Africans, and refusing to give them up, the colonists not only took their own people but all the slaves they had collected. These 400, who are useful agriculturists, are happily situated and very contented. The settlements of which I have spoken, contain in the aggregate nearly two thousand souls, and are all in a flourishing condition.

I have been frequently asked since my return from Liberia, whether there is no danger of the natives breaking in upon the colonists and destroying them. The best answer I can give to this question, in addition to what I have already said, is a statement of the following fact.

When the colonists could muster but thirty effective men for defence, and when the forest was within pistol shot of their houses, 5000 of the natives, armed with muskets and other weapons of war, made an attack upon them in three divisions. A part of this little band were surprised by the left division, who took possession of one of their two cannon, a nine pounder; but instead of making use of it (if indeed they knew how, for the piece was loaded with grape and round shot, and a lighted match placed near it,) the possessors were seen embracing it, powwowing over it, and vociferating "big gun, big gun," till the other, a four pounder was brought to bear on them under the direction of Lot Carey, and plied with so much precision and activity, that they retreated. The gun was retaken and turned upon the invaders, when they made their escape to the forest. There was some skirmishing from the bush until one of their gree-gree-men was slain, carried off by our men, and thrown into the river. This event entirely disheartened them, they went off, and from that time never appeared in hostile array against the colonists. Many of them have traded with the colony ever since, but they would not acknowledge that they were engaged in the war, till, from an intercourse of some time, they found that it would not be remembered to their prejudice. They then related many singular and amusing anecdotes respecting it, and acknowledged the loss of seventy or eighty men killed. If I remember right the colonists lost but two or three of their little band.

The means the colony have for defence, at present consist of twenty pieces of ordnance, and muskets, &c. for a thousand men, which may be increased from private stores if wanted. In Monrovia there are Captain Steward's company of infantry, Weaver's company of artillery, and Draper's company of rifle rangers. In Caldwell, Davis' company of infantry, and Brown's of artillery. In Millsbury, White's company of rifle rangers. All these are volunteers, and in uniform; besides which, a respectable number of militia, not in uniform, and as many of the natives under the protection of the colonial government, as it may think proper to arm. These facts will, I think, satisfy any man as to the safety of the colonists from attacks by the natives.

There is a respectable fort on Cape Monserado, which commands the roadstead, and has protected an English vessel chased in by a pirate. The military are commanded by Major Barbour. The commander-in-chief is the Society's agent.

There is much hospitality to be found in Monrovia, and among the inhabitants a greater proportion of moral and religious characters than in Philadelphia. I never saw a man intoxicated, nor heard any profane swearing, during the three weeks I was among them.

The two houses for religious worship already noticed, are Baptist and Methodist. The Baptists have three, and the Methodists five preachers, all intelligent colored men, merchants and traders, residing among them; so that the people have nothing to pay for the support of ministers. Five German missionaries, some ministers and teachers, reside there, a portion of whom preach at the Methodist church occasionally.

A trading company has been formed at Monrovia, with a capital of four thousand dollars, and an agreement has been entered into that no dividend shall be made until the profits increase the capital to $20,000. The stock has risen from 50 to $75 per share in one year.

AMERICAN POPERY.

The following article is taken from the "JESUIT," a Roman Catholic paper published at Boston, Mass. We recommend its attentive perusal to those political Editors who can see nothing wrong in the "Holy Mother Church," and who are so prompt to swell the cry of persecution when any thing is said respecting the abominations of the papal system of baptized paganism. For ourselves we firmly believe the papal church to be the "Apocalyptic Beast," the "mother of Harlots," against whose designs and manifold corruptions it is the duty of every christian, every lover of rational liberty to take a firm, a decided stand. A Roman Catholic Bishop in this country has said in letters to his employers in Europe that so "*long as the Republic stands*," their church will be exposed to the influence of Protestant example; intimating that the success of their designs depend upon the destruction of our free institutions.

We wish that our readers would look at the extract below again and again, and reflect that this is the language of that power in America, which in Europe dragged kings and nations at its chariot wheels. Popery, it is true, is yet in its *infancy* in this country, but the "*Little Horn*" already speaks like a "*dragon*."—*Cin. Chris. Jour.*

"The Sun of Popery is hourly rising into meridian splendor, and fast scattering its rays of eternal light through the moral sky of the western world. Impetuous, and *irresistible* is his course through the empire of American mind, which has been too long clouded by the gloomy and noxious miasms of heretical infidelity!"

"The unholy alliance of *mendacious* tract-mongers, *mercenary* Bible-mongers, *speculating* missionaries, and modern *pharisees*, poor individuals destitute of a *solid* education, unacquainted with ecclesiastical history, possessing very *little morality or honesty*, determined to *gull* a free and independent community, and feast and fatten upon their credulity, are justly panic stricken. They can no longer support the *illusion*. To their confusion, they know not what plan to adopt—or rather, what *conspiracy* to form, to tear up the aged but ever blooming tree of *Popery*."

"A Popish galaxy has already commenced from the *great city of Mexico*, which is to spread through the immense regions of the two Americas, and to blend with the congenial light that is now irradiating the *Russian* mind."

"Let *Abcdecenarian* stamerers in the science of literature, policy and religion; let *nothingarian gugglers*, and all enemies of our *infallible church*, gaze, and be converted.—Let them allow us to offer up, according to the prophetic vision of Malachi, *a clean oblation in every place in the name of the Lord*."

"*Let* them, and they *must*, allow us the *consoling*, the *stupendous* doctrine, practice and power of *Transubstantiation*."

"Such evanescent beings, no two of whom think or act exactly alike, cannot withstand the northwest-like wind of Popish argumentations. Their houses built on the sand, are torn up, and become the sport of the wind of heaven. The cloudless sun of Popery will mantle with his fostering beam, this land of the free, this home of the brave."

"The question which Tertullian put to the self-righteous impostors of his day, *we* can safely propose to *seducers in our time*. "What business have you on my estate, you, who are none of mine!" "I am the heir of the Apostles. As they settled it by will, on the conditions they prescribed, I hold it. You they disinher[redacted]d as aliens and enemies."

W[redacted]UMINARY.

[redacted]1830.

The [redacted] the head of this [redacted] the di[redacted] has u[redacted] the past ye[redacted]h editorial assistance as his academical [redacted]gements would permit, made him reluctant to assume the undivided care of an office, which demands such a rare combination of peculiar talents and qualifications. Encouraged, however, by the approbation and advice of the friends of the paper, and especially by the experienced and judicious publisher, he has accepted the situation. To the discharge of its duties he cannot do less than to pledge his assiduous and devoted attention. To promise more might encourage unwarranted expectations.

In taking this paper under our charge, we hope not to forget its original design, nor the distinctive character, which it has thus far so well sustained. Its design is the circulation of religious intelligence and the advancement of truth and vital piety. Its character is strictly religious. It is consecrated to Christ and his church. That it may be so conducted as to be honoured and blessed by him as an instrument to promote his cause will be the prayer and constant effort of the EDITOR.

TO THE PATRONS OF THE LUMINARY.

A desire to increase the usefulness of the Luminary, and a [redacted]ant of time and health to devote to it that attenti[redacted]t seemed to require, induced me at the co[redacted]nt of the last year, to seek the aid of an as[redacted]editorial department. For this purpose [redacted] Hinckley was engaged. By him near[redacted]ial articles have been written.

Th[redacted] of my health, and the increased pres[redacted]s in my office by the publication of th[redacted]erian Advocate, have led me at the beginning of this year to employ an editor to take the entire care of the paper. In selecting a man for this important trust, there occurred to me none to whom I could commit the charge of the Luminary with more confidence than to him, whose assistance I had received, and he is now engaged as the sole editor.—The publisher hopes that this arrangement will prove highly acceptable to his patrons, and that they will use their efforts to add to the list of his subscribers, as the expense of the paper is thus necessarily much increased. THOMAS T. SKILLMAN.

4TH OF JULY.

A collection was taken up for the Colonization Society in the 1st Presbyterian Church in this town by the Rev. Mr. Hall, amounting to $17 50 A Sermon was preached and a collection taken up for the same Society in the 2nd Presbyterian church by the Rev. Mr. Hinckley. Collection $27 00.

GENERAL ASSEMBLY'S MISSIONS.

We have received the fourteenth annual Report of the Board of Missions of the General Assembly of the Presbyterian Church. The operations of this Board have been greatly extended and highly prosperous during the past year. The following Table, taken from the Report, exhibits a view of the number of its missionaries, receipts, &c. for three years past. Farther extracts will be given hereafter.

	1828	1829	1830
No. of Missionaries	31	101	193
Am't. of time embra. in their com.	8 years	60 years	182 years
Av. exp. of each y's. ministerial labour	$396	$300	$130
Receipts	$2400	$8000	$12,632.43
Appropriations	$3000	$15000	$23,782.34
No. of auxiliaries	none	150	350
Cong. and destitute districts supplied	not rep.	not rep.	300

"Of the missionaries there have been employed in Pennsylvania, 45; in Ohio, 36; in New-York, 32; in Mar[redacted]d, 11; in Indiana, 10; in North-Carolina, 6; in S[redacted]olina, 1; in Georgia, 4; in Alabama, 2; in [redacted]n Tennessee, 6; in Illinois 4; in Mi[redacted]issouri, 3; in New-Jersey, 3; in De[redacted]inia, 5; in Massachusetts, 1; in No[redacted]itory, 1; in Florida, 2; in Lower [redacted]ave been employed in different Stat[redacted]ods, as agents of the Board."

[redacted]ROM MR. ANDREWS.

We have received from the Rev. Lorrin Andrews, Missionary at the Sandwich Islands, a letter, dated Sept. 1, 1829, containing extracts from his Journal of a tour around the island Maui. This tour was performed by him, and Messrs. Richards and Green, about a year before the date of this letter, with a view to visit the schools, to ascertain the probable number of inhabitants, and examine places for future missionary establishments. As the extracts, which we have received, are of such a kind as would not be interesting to our readers without a map of the island, we deem it unnecessary to publish them at present. We may have occasion to refer to them at some future time.

For the gratification of the friends of missions and of the personal friends of Mr. Andrews, we give the following paragraphs from the close of his letter.

"If it is pleasant for our friends to hear what *we* are doing, it is doubly so to us to hear from our native country. It would be peculiarly so to me to hear from Kentucky. We do hear frequently from the United States, but not directly from that part of the country "where our kindred dwell." You could [redacted] greater favour than to send me [redacted] you could afford to send regu[redacted]the Missionary Rooms at Bost[redacted]ne reach me.

"[redacted]e our Missionary affair[redacted]re have general health am[redacted]rs. At present no *open* opp[redacted]ls are increasing. Our chu[redacted]g; and we hope that God, by d[redacted]tality, will permanently establ[redacted]ingdom, on the ruins of Satan's empi[redacted]

SABBATH SCHOOL DONATION.

The following note, inclosing $20 for the benefit of Sabbath Schools in the West, was received by the editor on the 3rd inst. The liberality of our christian friends at the eastward, is well calculated to provoke us to good works. It is to be hoped that the deep interest and the spirit of giving liberally for the promotion of Sabbath Schools in the valley of the Mississippi, which has been manifested in the late public meetings in Philadelphia and New-York, will be extensively, though silently diffused, through all our western churches. All who pray for the prosperity of Zion, who desire to see the principles of the Gospel effectually operating on the minds and forming the character of our rapidly growing population, should come forward heart and hand to the aid of this noble enterprise. Train up a child in the way he should go, and when he is old, he will not depart from it. Religious principles, implanted in the minds of children and youth, will grow with their growth, and strenghten with their strength.

We hope that the example and solicitation of our friend will not be unavailing in exciting others to *go and do likewise*.

Any money transmitted to the editor for the purpose of aiding the operations of the Sunday School Union in this part of the country, will be received by him and handed over to the agent, who is expected shortly to be here, or to some other proper officer of the society.

July 3rd, 1830.

Mr. Hinckley—With thankfulness to my God, I have noticed the recent effort in the Sabbath School cause, by our christian brethren of the east. If the benevolent of Philadelphia and New-York, feel thus for us—we of the west should be anxious to help ourselves. I may be called one of the poor—but I can do something. I intend before the close of the two years, to give $100 to the American Sunday Shool Union—and the inclosed $20 is the first installment, I do not say I will do this, if so many others will do the same, (for I intend with the help of the Lord, to do it in any case,) but I do now solicit others to aid; and to make an honest enquiry, "Is my talent buried, or am I employing it? Am I to build, or may I stand idle? Had I better aid in instructing the rising generation, or *buy another field?*"

It is my design in the course of the two years, to go into different neighbourhoods, visit the families and organize five Sabbath Schools; I will also persuade them to furnish the Schools with small libraries, or furnish them myself.

And relying upon Him for aid, whose arm is strength, I will not mind how angry Satan may grow at Sabbath Schools.

MEETING IN NEW-YORK

In behalf of Sabbath Schools in the Valley of the Mississippi.

The interesting meetings which have been recently held in Philadelphia, to devise and adopt measures to carry into effect the late resolution of the American Sunday School Union, have been followed by a meeting of a like character in the city of New York. The resolution is, as we have before stated—"*That the American Sunday School Union, in reliance upon Divine aid, will, within two years, establish a Sunday School in every destitute place, where it is practicable, throughout the Valley of the Mississippi.*"—And the citizens of New York, on Wednesday evening, the 9th June, convened in great numbers at the Masonic Hall, to consider and act upon it. The assemblage is stated by the New York Observer to have been overflowing. Three columns of that paper are filled with an account of its proceedings. The meeting is described as one of powerful and solemn interest—in which many were impressed with the conviction that their acts would have an important influence on the everlasting destinies of thousands.

Chancellor Walworth was called to the chair, and the Rev. Dr. Cox and Horace Holden, Esq. were appointed Secretaries. The Chancellor opened the meeting with reading the above resolution, and offering some appropriate remarks on the importance of the object it has in view. He said that he had himself witnessed the moral deselations of the West—that "he had travelled over the distance of 150 miles without seeing one house erected to the worship of our blessed Redeemer."

After prayer by the Rev. Dr. Spring, the Rev. Dr. Rice addressed the meeting, and stated what had been done in Philadelphia. The subscriptions in that city, for the object contemplated, amounted to more than $20,000—this amount, it is believed, will be raised to $30,000 or more before the effort is suspended.

Rev. Mr. Young, of Lexington, Ky. next addressed the meeting—and gave an account of the spiritual wants of the Western States. The difficulties to be overcome, in exciting the attention of a people, not duly sensible of the importance of education, in the prejudices to be met, in the want of ministers and teachers, are so great, that if Sabbath Schools are ever established throughout the valley of the Mississippi, it must be by the aid of the Atlantic States.

Mr. Lewis Tappan then read a letter which he had just received from the Hon. Mr. Frelinghuysen, (who was expected at the meeting) apologizing for his unavoidable absence from the meeting. Mr. F. had engaged his passage in the stage for New-York, when he received the intelligence that a very near relative was apparantly at the point of death, and desired his presence.

The Rev. Dr. Cox, after noticing Mr. F.'s letter, and expressing sympathy in his affliction, introduced the following resolution:

Resolved, That immediate efforts should be made to establish Sabbath Schools universally in the valley of the Mississippi, and that subscription papers be now circulated.

Dr. Cox was followed in the support of this resolution by the Rev. Mr. Patton. A subscription was opened, and while gentlemen were engaged in receiving subscriptions, the Rev. Dr. Rice remarked, that ever since the time of the forerunner of our Saviour, the command had been, "Prepare ye the way of the Lord, make his paths straight;" and "Sunday Schools," said Dr. R. "are the rail-road for his chariot wheels. I took a share in that rail-road stock in Philadelphia, but I am not satisfied, I must take another here." The chairman of the committee of arrangements, announced that one individual, not present, had subscribed $4,000.

The Rev. Absalom Peters, Secretary of the American Home Missionary Society, then rose and read the following resolution of the Executive committee of that Society:

The Executive committee of the American Home Missionary Society, from the spirit manifested by their missionaries and from the results of past labours, feel warranted to engage, through them, to establish *One Thousand Sabbath Schools* in the valley of the Mississippi, within two years.

The meeting was also addressed by Mr. Baird, an Agent of the American Sunday

School Union, by the Rev. Wm. S. Potts, Dr. Spring, Professor Storrs, of the Western Reserve College, and the Rev. Mr. Lathrop, of Ohio.

Mr. Lathrop said "that his joy on this occasion was mingled with distress. He rejoiced at the spirit which was manifested, and the liberal contributions which were made for planting schools in every part of the great valley; but he feared there was a difficulty in the way, which would not be easily surmounted. He feared that the work would stop for the want of suitable teachers. Mr. L. stated that he had some knowledge of the character of the population of the West, and he knew that the teachers of these schools were not there; and unless Christians united in earnest and hearty prayer to God that his Spirit would precede their agents, and prepare the people of that country to take charge of the schools, he should despair of the success of this enterprise." There was unusual silence in the house, while Mr L. was speaking, and his remarks seemed to make a deep impression on the assembly.

Before the meeting was closed, between 11 and 12 thousand dollars were subscribed. The Observer remarks—"to appreciate fully the liberality of the citizens on this occasion, it must be considered, that in addition to their usual charities, they have contributed within a few weeks between $20,000 and $30,000 to the Western Reserve College.

Southern Religious Telegraph.

SABBATH SCHOOLS BLEST.

A writer in the Western Recorder states that *thirty-two scholars* and three teachers in St Lawrence, N. Y. have given evidence of conversion during the revival in that county.

In Morrisville, Madison co. it is said that fifteen members of the school have "passed from death unto life."

The school at Hopeville Factory, *Otsego co.* reports that *five* teachers and *twenty-five* scholars have given themselves to Christ. Four Bible classes in this county have been blessed of God in the hopeful conversion of *forty* young persons bewteen the ages of 16 and 25 years.

Thirteen scholars of the school in Frankfort, and *thirty-nine* of the schools in Rome profess conversion. In most or all of these places Sabbath school missionaries have been employed. Facts like these direct teachers where to look for a blessing, and for a pledge of the reward that will crown their disinterested labors. *Ib.*

LETTER FROM MR. BREWER.

Extract of a Letter from the Rev. Josiah Brewer to the Editor of the Religious Intelligencer, dated Smyrna, March 13, 1830.

Dear Sir,—To day is the sabbath of the Jews, and I have been this morning where I never fail of going with increased interest—to one of their synagogues. It was a late hour when I reached the door, and several of another congregation were passing by on their return home. I inquired of one, "*Lasciano entare?*" Do they permit to enter? "*Perche non lasciano?*" Why do they not permit? He replied, as if expressive of surprise. We then approached the stair-way, when one invited us to ascend, another conducted us to a seat near the *sanctum sanctorum* or holy place, and a third on seeing us standing with the congregation, begged us to sit down.—There were about two hundred worshippers present, chiefly men and boys, though I also discovered in the gallery behind the lattice-work, a dozen or more women. The heads of all were covered with the sacred shawl, which is here of white worsted, with a border of blue stripes. Perhaps there has been a change for the better in the synagogues of Smyrna; at any rate, a greater degree of good order prevailed in this, than I have ever witnessed here or elsewhere on a similar occasion. It was evident, however, that like a school-master, when strangers are present, the elders took especial pains to exhibit their ceremonies with advantage. Apparently at the direction of one of them, the voices of all the congregation were hushed, and for some time the service was conducted in a whisper; after which they resumed their ordinary low tone. Frequently all eyes were closed, and their faces covered with the shawl, and though they often changed their position, it was done without violent movements.

I have to observe the marks of respect which this people tender to age. Few children, I am persuaded, could now be found in Israel, who would say to the old man, "Go up, thou bald head, go." During their services, a youth was standing in the way where one of the elders was approaching him unobserved, when another hastened to give him notice, and withdrew him from the place. A third early pressed to his lips and his forehead, the hand of an old man which was extended towards him with a smile, quite unlike the care-worn and furrowed brow of nearly seventy years of oppression.

Shortly after our arrival, the copy of the law, attended by two men bearing silver censers, with small chains suspended, making a monotonous sort of music, was replaced in its sacred seat: the closing prayers were offered, amen and amen resounded from every quarter; one after another folded his shawl and returned it to the satchel, which he carried away with him, after he had first saluted the door of the holy place, and two covered tablets by its side. While passing along with the crowd, one of the most aged bade us good morning, and we hasted away, musing on the lot of Israel, and more and more impressed with the idea, that it is by kindness we are to win the heart of the Jew to consider the error of his ways.

March 25.

P. S. We are greatly prospering in our schools.—More than twenty Greek girls have entered, and a Jew said he would be glad to send his children if he was not too far distant.

Yours, with Christian salutations,
JOSIAH BREWER.

BIBLE SOCIETY.

The anniversary meeting of the British and Foreign Bible Society took place at Freemason's Tavern on the 5th May. It appeared by the Treasurer's report that the receipts of the Society during the past year had amounted to the enormous sum of 84,983*l.* and that the expenditure had been 81,610*l.* The number of Bibles distributed during the year was 434,432. The report further detailed to the meeting the success which had attended the exertions of the Society in various parts of the world; among other particulars, that, owing to the overflowing of the river Memel, the Society had presented the sufferers with a thousand Bibles; that the Jews of Frankfort had applied for Bibles, which were granted to them; that in Sweden 283,787 Bibles had been distributed; that from Norway 2,000 Testaments had been requested; and that arrangements were making for printing the Old Testament edition of the Psalms in the Esquimaux language. The Rev. Dr. Milner, of this city, was present, and made some remarks, of which we have not yet a[illegible] port.—*New-York Com. Adv.*

BRIGHTENING P[illegible]

The Boston La[illegible] late annual report

"Our prospects [illegible] for the recovery [illegible] from their spiritua[illegible] so flattering, as th[illegible] set time to favor the[illegible] ing, if it has not alre[illegible] co[illegible] all this yearning of the Chris[illegible] wards them? If the King of Zion has not designs of mercy, why incline the hearts of his people towards them with such fervent desires for their good? And why so much of a disposition to inquiry among the Jews themselves? In this point of view, the field, which we propose to occupy, has a very extraordinary interest. Thirteen Jews were banished from Constantinople, at the commencement of the last year, for embracing the Christian religion; and, forty others were then anxious to make a similar profession. It now appears, that at least one hundred and fifty in that same city have this desire; nor may it be possible for the civil arm long to restrain them; for it is a most cheering fact, that all this disposition to our Lord Jesus Christ as the Messiah, appears to be favored by no earthly considerations whatever. Let us, the coming year, contribute for this object as God shall enable us, and especially let us pray earnestly, that God may be pleased to visit the descendants of his servant Abraham in mercy, and prepare our missionary and ourselves to engage in active efforts for their conversion."

NEW MISSIONARIES FOR B[illegible]Y.

The ship *Corvo* is advertised [illegible]m Boston on the 15th of July next [illegible]a. The Rev. *William Ramsay*, wi[illegible]er missionaries, the Rev. Messrs [illegible]d Read, for *Bombay* are expected [illegible]r; under the patronage of the A[illegible]n-missioners for Foreign Missions.—*Philadelphian.*

REPORT ON THE PROPOSAL FOR A NEW GENERAL ASSEMBLY IN THE WEST.

The proposition of the Cincinnati Presbytery on this subject was brought up at the late session of the General Assembly, and the committee appointed to consider it, recommended that it should be dismissed for the following reasons.

1. In this land of liberty, where religion depends on moral influences, it appears to your committee to be a matter of very great importance that all who agree in their views of fundamental Christian doctrine, government and discipline, should be united in promoting their common principles and sustaining common interests. And one General Assembly is surely best suited to form a bond of union for the whole church.

2. In the prevalence of local feelings, and sectional jealousies, there is reason to apprehend that the measure proposed might soon utterly destroy the unity of the Presbyterian church, and form into two great rival and contending bodies, those who ought ever to hold the "unity of the Spirit, in the bond of peace."

3. From the geographical position of the Presbyterian church it appears to the committee utterly impossible to form any division, which would not subject both the eastern and western branches of the church, to the same evils which are now felt by this body. And when once the measure of divisions is resorted to as a remedy for the evil, it is impossible to conjecture where such a measure will terminate.

4. With respect to the overture from the Presbytery of Columbus, resolved, that it is inexpedient at present to make any change in either the mode or ratio of representation.

We understand that the Rev. Albert Barnes, of Morristown, N. J. has accepted a call to the Presbyterian church in Philadel[illegible]hia, formerly under the pastoral care of [illegible]v. Dr. Wilson. His pastoral relati[illegible]ngregation of Morristown, was [illegible]week by the unanimous consent [illegible]ytery of Elizabethtown.—*N. Y.* [illegible]

The Age of Persecution [illegible] A correspondent of the London W[illegible]es that the revival of religion continu[illegible]he Valleys of Peidmont—and that its progress is marked with persecution inflicted by the Sardinian authorities, who are represented as unrelenting persecutors.

"Hard Times."—The editor of the Western Recorder publishes the following annoymous letter, which he received, a short time since, enclosing $200.

Mr. Hastings—*Dear Sir*—My means are limited; but I feel that the present is a period which loudly calls for self-denial and sacrifice, for Christ's sake. The enclosed sum of $200, I wish to have divided between the Foreign and Home Missionary Societies.

Your's, &c.
A Friend of Missions.

May 26th, 1830.

THE CHEROKEE'S TROUBLE COME.

It will be recollected that the laws of Georgia, extending the jurisdiction of that State over the Cherokee territory, and subjecting the Indians to their laws, was to go into effect on the 1st of June. The Georgia Journal contains a proclamation of Gov. Gilmer, dated June 3d, in which he re[illegible]id act, and declares it to be in f[illegible]on all officers and [illegible]e that it is obeyed [illegible]g the Indians not [illegible]. The act repeals a[illegible]'s have made for t[illegible]onstitutional gover[illegible]heir civil officers; and the[illegible]ands every necessary aid to [illegible]ties upon chief, headman or othe[illegible] shall attempt to exercise any autho[illegible]thin said territory. Also, to punish any who may even *attempt* to prevent any Indian from emigrating, or from selling or ceding any land to Georgia. In short, while the whole proceeding attempts to bring the Cherokees under severe laws with heavy penalties, it does not allow them the right of being witnesses or suitors against white men, or confer upon them the rights and privileges of white citizens. The proclamation accuses them of appealing to the U. S. government for protection since the passage of the act; and "of various other acts evincing a spirit of determined hostility against the government [usurped authority] of Georgia." It is apparent that the executive is determined on pursuing [illegible]e old system with the utmost rigor.—*Bost.* [illegible]*ec.*

The N. Y. Observer "knows of no parallel to this cruel proclamation except that of King Ahasueras," an account of which is contained in Esther III. 8—15; and adds:

"The oppressors of the Indians may sit down to drink, but all good citizens will be perplexed. It is not time, however, to despair yet. The same God who turned the heart of King Ahasuerus, and rescued the Jews from the malice of Haman, after the decree had been issued and sealed with the king's seal, and after the proclamation had gone forth, may still rescue the Cherokees from their subtle and cruel enemy. Let those who possess the confidence of Gen. Jackson do their duty as faithfully as Queen Esther did hers, and every Haman who passes the Cherokee's boundary will be made to swing on the gallows which he has erected for his Indian neighbor."

Gov. Gilmer, in a second proclamation, asserts the right of Georgia "to the fee simple of the lands of the Cherokees, and the entire and exclusive property in the gold and silver therein." This is an early comment on the law of Congress which is proclaimed as authorizing no compulsion. "We had thought," says the Boston Daily Advertiser, "it was conceded on all hands that the poor Cherokees are entitled to their lands if they choose to remain and submit to the oppression to which the laws of Georgia subject them. But it appears that the Governor is not willing to suffer even this appearance, evasive as it is, of doing them justice. He not only takes it for granted that they will not submit, as in truth they cannot, but anticipates their decision, and seizes upon their possessions before they can have an opportunity to resign them."

Mr. Jefferson on the Rights of the Indians.—The following sentiments were uttered by Mr. Jefferson as Secretary of State, in the year 1793, when General Washington held a consultation with his cabinet on the subject of the Indians.—*N. Y. Obs.*

"I considered our right of pre-emption of the Indian lands not as amounting to any dominion, or jurisdiction or paramountship whatever, but merely in the nature of a remainder, after the extinguishment of a present right, which gave us no present right whatever, but that of preventing other nations from taking possession, and so defeating our expectancy; that the *Indians had the full, undivided, and independent sovereignty, as long as they choose to keep it, and that this might be forever;* that as fast as we extend our rights by purchase from them so fast we extend the limits of our society, and as soon as a new portion became encircled within our line, it became a fixed limit of our Society."

Mistake Corrected.—The editor of the Columbian Star represents "the great body of the Baptists in New-England and New-York" as favorable to the removal of the Indians, and states in confirmation of this opinion, the positive and direct assurances he has had from the most respectable ministering brethren in Boston and in the city of New-York. Now, if by the "great body of the Baptists" in the States alluded to we are to understand the several churches, or the individuals who compose the churches in their collective capacity, we must deny the correctness of Mr. Brantley's assertion. The churches in this city, for instance, were never consulted upon the subject; and we have taken pains to inform ourselves that a very large majority of those among them who have examined the Indian Bill are decidedly and conscientiously opposed to it.—*N. Y. Bap. Rep.*

[From the Vermont Chronicle.]

W. L. GARRISON AND FRANCIS TODD.

Mr. Garrison is extensively known, as a young man of high moral views and of a powerful mind. He has sometimes been accused of a want of prudence, but never of lukewarmness in the cause of humanity. When scarce out of his *teens*, he conducted the National Philanthropist, which, we believe, was the *second* paper committed to his care. Afterwards, he edited the Journal of the Times, at Bennington, in this state, and lastly, in conjunction with Benjamin Lundy, the Genius of Universal Emancipation, from which he retired a few months since.—While conducting this paper, during Mr. Lundy's absence, he published a notice of the sailing of the ship Francis, from Baltimore for New Orleans, with a cargo of slaves on board, for the New Orleans market. Mr. G. said, this ship "hails from my native place, Newburyport, is commanded by a Yankee captain, and is owned by a townsman named FRANCIS TODD;" and added, "the men who have the wickedness to participate in this business, for the purpose of heaping up wealth, should be *sentenced to solitary confinement for life; they are the enemies of their own species—highway robbers and murderers;* and their own doom, unless they speedily repent, will be *to occupy the lowest depths of perdition.*"

In consequence, Mr. Todd has prosecuted Mr. G. for a libel. The evidence for the prosecution went to prove, that Mr. Todd's general character was good; that he consented to receive such a freight, only "because the times were hard, freight dull, and money scarce; and that Capt. Brown was a very humane man, and his *cargo* very happy. *No fact, asserted in what was called the libel, was denied.* The damages were laid at $5000. The verdict of the jury was "Guilty," and the sentence of the court, $50, and costs of prosecution; for the non-payment of which, Mr. G. was committed to Baltimore jail. While there, he has published an account of his trial, animadverting, in strong terms, on the law, as administered. In this pamphlet, he says of his doings in reference to slavery, "I am only in the *alphabet* of my task; time shall perfect a useful work. It is my shame that I have done so little for the people of color; yea, before God, I feel humbled that my feelings are so cold, and my language so weak. A few white victims must be sacrificed to open the eyes of this nation, and to show the tyranny of our laws. I expect, and am willing to be persecuted, imprisoned and bound, for advocating African rights; and I should deserve to be a slave myself, if I shrunk from that duty or danger."

He has also sent for publication in the Boston Courier, where it has appeared, the following

CARD.

To Mr. Francis Todd, Merchant, of Newburyport, (Mass.)

Sir,—As a New England man, and a fellow townsman, I am ashamed of your conduct. How could you suffer your noble ship to be freighted with the wretched victims of slavery? Is not this horrible traffic offensive to God, and revolting to humanity? You have a wife—do you love her? You have children—if one merchant should kidnap, another sell, and a third transport them to a foreign market, how would you bear this bereavement? What language would be strong enough to denounce the abettor? You would rend the heavens with your lamentations! There is no sacrifice so painful to parents, as the loss of their offspring. So cries the voice of nature!

Take another case. Suppose you and your family were seized on execution, and sold at public auction; a New-Orleans planter buys your children—a Georgian, your wife—a South Carolinian yourself; would one of your townsmen (believing the job to be a profitable one) be blameless for transporting you all thither, though familiar with all these afflicting circumstances?

Sir, I owe you no ill-will. My soul weeps over your error. I denounced your conduct in strong language—but did you not deserve it? Consult your bible and your heart. I am in prison for denouncing slavery in a free country! You, who have assisted in oppressing your fellow-creatures, are permitted to go at large, and enjoy the fruits of your crime! —*Cui prodest scelus, is fecit.*

You shall hear from me again. In the mean time, with mingled emotions, &c. &c.

Wm. Lloyd Garrison.

Baltimore Jail, May 13, 1830.

SUMMARY.

The lovely wife of a murderer.—It is said in the Salem papers that the chief offender, the originator of the diabolical plot, has been admitted as a witness on the part of the State. From a private letter, it appears that both of the Knapps were willing to scr[illegible]emselves from legal punishment, by bec[illegible]g witnesses for the Government, and th[illegible]a committee waited on the father of them, [illegible]know which should be accepted. The th[illegible]nts of sealing the doom of one of his own [illegible]ildren, was more than nature could suppor[illegible]and the feelings of the father for a season conquered those of the man. Pointing to the chamber in which the wife of his eldest son lay, he said, on account of that young creature, save my oldest. The scene is described as agonizing beyond human endurance.

The wife of J J. Knapp, Jr. now but about 20 years old, is one of the most beautiful and accomplished ladies in Salem, and the entire devotion of her husband had become proverbial in that town. She has not yet been permitted to visit him in his prison. Her grief and mental agony are beyond description, and she mourns as those 'without hope.' Although not permitted to visit her husband, she insisted on going to the jail, where she was carried in a carriage; but she was unable to look up when she got there. Knapp went to the window of the prison to see her, and it is said he did not discover any extraordinary emotion.

It is lamentable in the highest degree, that the fate of two such beings should be so intimately and inseparably united. Yet so it is; an innocent, and a virtuous, young, and an amiable female, made to adorn her sex, is united with a guilty wretch, whose crimes render him an outlaw from the favor and protection of society.—*Independent Inq.*

A desperate character.—The Salem Gazette, speaking of the late suicide in the jail of that town by the murderer of Mr. White, says: "R. Crowninshield, Jr. was an extraordinary character,—such as is not often reared in our country or produced under our institutions. Though his conduct for eight years past has been the topic of frequent remark in this town, and he has spent a considerable portion of his time in it,—yet very few of our citizens even knew his person or ever saw him. He was the leader among his associates, over whom his influence was absolute. His education, self-command, temperance, caution, vigilance, enterprise, audacity, fertility in resources, and freedom from moral restraints, combined to make him dreaded as a formidable foe to a peaceful community, filling it with fearful apprehensions for the safety of property, dwellings and lives. His suicide was not unexpected to his confederates, for after his arrest it was remarked by one of them, that he had sworn a solemn oath that he would never live to be hanged publicly or to go to the States' Prison."

Trial for a Libel.—The trial of the Editors of the New-York Observer, a weekly paper, for a libel, lately took place before the Superior Court. The alledged libel was this: "The infidels of this city propose to publish a paper on every day of the week, (Sunday included,) to be styled the 'Every Day Mail.' They announce Richard M. Johnson, of Kentucky, as their candidate for the next presidency, and Mr. Owen in his Free Enquirer, seconds the nomination." It does not appear from the report of the case, that any stress was laid on the proposed publication being charged upon *infidels*, which seems to be the only libellous portion of the announcement. The jury could not agree and were discharged.—The Editors of the Observer are sons of the celebrated Dr. Morse.

Query by the Philadelphian. Did not the libel consist in saying, that such a man as Col. R. M. Johnson was the Owen and Fanny Wright candidate for the next Presidency?

A Mail Robber Detected.—The Wheeling Compiler states that a letter mailed at that place on the 15th inst. enclosing $1000 to a gentleman in Pittsburg, Pa. was received 24 hours after it was due; and on examination by the person to whom it was addressed, it was found robbed of its money, and its place supplied with Post-Office blanks. Mr. Eichbaum, the Postmaster at Pittsburg, started immediately to discover the robber. He first went to Washington—and examined the P. O. there;—he then proceeded with Mr. Morgan, the P. M. at W. to Wheeling, but found no traces of the guilt in that Office. While making preparations to proceed on to examine the P. Office at Claysville, Mr. Weirich, the P. master of Claysville arrived in town with his wagon to purchase goods. He was arrested on suspicion and searched—and the money was found in his possession.—Mr. Eichbaum had also been apprised of the robbery of three letters which arrived at his Office on the 3d inst. to the amount of $200, sent from Coolville, Ohio. And on arriving at Claysville, and examining Weirich's private room, where he usually opened the mail, found $200, supposed to be the money taken from the Coolville letters. Weirich is taken into custody.—Many thanks are due to Mr. Eichbaum and the other gentlemen for their energy and efforts in detecting the wretch.

The Montreal Gazette mentions, that three religious Newspapers are about to commence in Upper Canada. The Warder to be published at Kingston, and to be devoted to the interests of the Episcopal Church; the Sentinel, to be published, we believe, by the members of the same Church at Brockville, and the Canadian Watchman at Kingston, under the direction of Presbyterians.

The Delaware Gazette mentions, that the Education Society of the Episcopal Church, in Philadelphia, have purchased the farm of Mr. Hemphill, about two miles from Wilmington, on the Philadelphia road; where they mean to establish a *self-supporting school.* The pupils will be exclusively of that class of youths who are designed for the ministry. The farm, which approaches to one hundred acres, is to be cultivated by the students; who will be employed in agricultural or other labor, at least four hours in the day.

It was reported at Memphis, Tenn. on the 6th ult. that the Choctaw Indians, disapproving the determination of some of their chiefs, to cede their territory to the United States, have put two of the principle ones to death, to wit: Greenwood Lefleur, who had recently been elected head chief (or king,) of the nation, and Folsom, a minor chief. The information, it is said, came direct from Natchez, and was generally believed at that place.

A young lady has been bound over at Philadelphia in the sum of $500 to keep the peace towards a young gentleman whom she had twice attempted to stab with a knife, for discontinuing his visits to her. The young gentleman had been in the habit of paying her friendly visits, but not in the character of a suitor. The above lady, independent of the above charge, is said to have sustained an unimpeachable character.

A Chillicothe, Ohio, paper, states that Mrs. Elizabeth Hicks, a young woman, who had been married but a few days previous, was bitten twice by a snake, while in bed, and died in consequence of the wounds. The first bite was upon her cheek, which awoke her, and she aroused her husband, and whilst he was getting a light, she was again bitten in her breast. On searching the bed a snake of three feet in length ran out upon the floor—supposed to be an adder.

Sunday School Procession.—The Baltimore American of the 17th ult. says, the procession of the children attached to the Schools composing the Sunday School Union, took place yesterday afternoon, agreeably to previous arrangements. It presented a most interesting and truly elevating spectacle, and was well calculated to impress on the public mind the extended influence and corresponding importance of the Sunday School institutions. The number of female children in the procession amounted to about fifteen hundred, and that of the males to one thousand, making in the whole an aggregate of two thousand five hundred scholars.

They were all neatly clad, and their deportment was marked by a decorum and propriety highly creditable to the teachers. The weather was extremely warm, and prevented a great many scholars from appearing; it is supposed that a more favourable temperature would have raised the number of scholars to little short of five thousand. The procession moved from Monument Square through Baltimore and Howard streets to the Park, were exercises suited to the occasion were to be performed.

TO CORRESPONDENTS.

Amicus is received. Mr. Green's statements in the Olive Branch respecting Centre College, would have been noticed this week, had not the paper been mislaid. It shall receive attention next week.

OBITUARY.

Died—In Mason County, on the 21st ult. Col. DUVAL PAYNE, in the 67th year of his age.

Lately at Jacksonville, Illinois, Dr. Benj. P. Miller, formerly of this town.

THE

PRESBYTERIAN ADVOCATE.

The 6th Number of this work is published. New subscribers can have all the numbers from the commencement of the work, at the advance price.

TERMS OF THE ADVOCATE.

The work will be published monthly, on good paper, each number containing twenty-four pages of the common octavo size; making at the end of the year a volume of about three hundred pages, with a title page and index.

The price is *one dollar*, to be paid *in advance*, one dollar and twenty-five cents, on the receipt of the sixth number; or one dollar and fifty cents, at the end of the year. Any individual transmitting to the publisher five dollars, post paid, shall be entitled to a sixth copy for his own use or for gratuitous distribution.

All persons disposed to patronize the work are requested to solicit subscriptions and send on as soon as practicable to the publisher, *post paid.* THOMAS T. SKILLMAN.

Lexington, Ky July 2d, 1830.

BIBLES, TRACTS, AND SABBATH SCHOOL BOOKS, for sale. A constant supply of the above publications is kept on hand in the Depositories, at the Store of Stephens, Winslow & Stephens, Main-street.

Lexington, Ky. June 29, 1830.

AGENCY.

THE undersigned offers his services to his friends and the Public generally as Agent for the transaction of business with the United States Branch Bank in this place, or with the Agents of the Banks of the Commonwealth and Kentucky in this District, or with individuals; and in making collections, remittances, &c. &c. His long established reputation will, he trusts, render any other pledge or reference unnecessary.—His charges will be moderate, varying from ¼ to 1-2 per cent according to the trouble and responsibility attending the transaction. Letters post paid will be promptly attended to. D. A. SAYRE.

Lex. April 21—42-tf

P. S. He has removed his office to his house at the intersection of Short Street and Poplar Row, lately occupied by the Com'th. Branch Bank and the Bank of Kentucky, and directly opposite to Moore's Inn.

POETRY.

From the Columbian Star and Christian Index.

HOPE.

There is a bright and lovely ray
That once to man was given,
To light him through his troubled way,
And tell of bliss and heaven:
'Tis *Hope* that spreads his path with flowers,
And lights with joy his darksome hours.

And when the youthful heart is gay,
And joy beams from his eye;
When sweetest flowers strew his way,
And bring pure pleasures nigh;
'Tis Hope with its soft silver beam
That wings his bright and airy dream.

When smiles are playing round his brow,
In those bright halcyon days;
'Tis then he feels a deeper glow,
At Hope's enrapturing lays;
'Tis *this* that animates his heart,
And bids all gloomy fears depart.

Yet all these fade—those bright eyes weep—
And joy soon disappears,
Those smiles retire—and dark streams sweep,
And cloud our younger years:
Yet still our guardian angel brings
Hope's sweetest, softest whisperings.

When sorrow veils the troubled brow,
And preys upon the heart;
And makes the sturdy spirit bow,
And bids all peace depart;
Then when the spirit would despair,
How sweetly whispers, 'I am there.'

When sickness spreads abroad its wings,
And bends the nervous form;
And all our dark imaginings
Predict a coming storm;
Then Hope doth lend its cordial ray,
And says there is a brighter day.

And when upon the bed of death,
The Christian lays his head;
When he resigns his fleeting breath,
To mingle with the dead,
Hope is the anchor of his soul,
'Tis fix'd in yon celestial goal. D. S.

Greensborough, Ga.

MISCELLANEOUS.

A FATHER'S PRESENCE.

Edwin had remained at home till he was twelve years old, and he scarcely received instruction from any lips but those of his beloved parents, or occasionally from his grandpapa who resided with them. The old gentleman had been long established in a very extensive commercial undertaking, into which, many years since, he had received his son as a partner. Yet, though possessed of this younger assistant, habit had rendered the occupations of business so pleasant that he still took a very active share in them, thus leaving Mr. Henry Wardsworth sufficient leisure to superintend, during some part of the day, the education of his little boys. But at the time to which I have alluded, this aged friend and relative, who, ever since the death of his wife, had made an honoured member of their family, was also called to enter into rest. And not only did they miss his serene and gentle aspect, the smile of approbation which seemed, as it were, to put the stamp of experience on their little plans, and those cheerful, profitable remarks to which they were accustomed to listen with delight—but such an increase of thought and employment accumulated on his son as at first he scarcely felt able to meet. Under these circumstances it became absolutely necessary that he should relinquish his office of tutor, and accordingly he resolved to place Edwin at a highly respectable academy in a town about 20 miles distant, intending, should the trial answer his expectation, that his brothers should follow him shortly. A friend who resided in the same place, Mr. Abel, kindly promised to notice the little boy, and watch over mind and body with a parental eye.

Mr. Wardsworth had already received, more than once, satisfactory accounts from this friend, when the following passage, contained in a letter, occasioned him no small uneasiness: "Dear Edwin dined with us last week, and was very good and pleasant. There is one thing, however, which grieves me, and I think I should fail in duty if I did not mention it. I am not satisfied with his conduct in the house of God. I observed that in two or three Sundays he had lost that sweet and serious expression of countenance which I had remarked in your little ones, and his eyes are wandering to all parts of the church. I spoke to him seriously and tenderly on the subject. He wept and promised amendment, and for some weeks has kept his word; but lately he has again been sadly inattentive. Indeed, last Sunday I was pained by seeing an occasional interchange of smiles and whispers between him and his next companion. Do not, however, write to him about it, for his affection for you is so strong, and his little heart so tender, that a written reproof would almost break it. The idea that he had displeased you, and could not immediately seek forgiveness, would be most distressing to him. 'Why is the complaint made then,' I think I hear you say, 'if I am to adopt no means to remedy the evil?' But wait with patience, and I am going to give you an opportunity. I shall pass your house in a few days, on my way to Arden, and I will leave Edwin for four or five hours, and call for him as I return—You can then give him a word of advice, which will have more weight than counsel, reproof, or punishment from all the world besides."

Mr. Wardsworth felt truly thankful that he had a friend so watchful, and at the same time considerate of Edwin's feelings, yet he could not help regarding it as a kindness which Edwin little deserved; for he had been so carefully taught to keep holy the Sabbath day, and so powerfully reminded, that God is greatly to be feared in the assembly of his saints, and to be had in reverence of all that are about him, that his fault was willful and inexcusable. Nevertheless, his papa willingly complied with the request of not writing, especially as he hoped, by adopting another plan to make his advice more impressive.

The day soon arrived on which Mr. Abel fulfilled his kind promise, and Edwin's heart soon leaped for joy as he drew near his beloved home. The servant was just coming out of the gate.

"Are papa and mama at home, John?" exclaimed Edwin, almost springing from the chaise.

"My mistress and the young gentlemen," replied the man, (smiling at the sight of his young master,) "are gone for a ride, but they will be home at dinner. Your papa, sir, came in a few minutes ago."

"Well, I must not stay now, my love," said Mr. Abel, "or I shall be too late. I will call for you in the evening. You may tell papa I will take tea with him."

"Thank you, sir. Good bye," said Edwin. "Is papa in the dining room, John? Find him, find him, and tell him I am here."

Edwin ran into the dining room and drawing room, but papa was not in either. The servant, however, quickly returned, saying, "My master is in his own room, sir; but he wishes you not to go him, for he will come down presently."

A shade of disappointment passed over the little boy's countenance; but he thought to himself, papa will be here in a minute. So he began to look around, that he might see whether any alteration had been made during his absence, and then he took a book of prints with which for a while he endeavoured to amuse himself.—All his attempts, however, were in vain.—Every minute seemed an hour, and though minute after minute passed, no papa came. Twenty times had Edwin fancied that he heard his step, and as often had he run to the door to meet him. He met nothing, however, but the mortification of finding himself still alone. He felt half inclined to go up stairs, notwithstanding the prohibition, but he had ever been accustomed to obedience. The order was plain, and he dared not break it. At length, when patience was quite worn out, he sat down and wept bitterly. While thus engaged, he really heard his papa, but now he felt quite unable to make any advances, and when Mr. Wardsworth entered, exclaiming—"Edwin my love, where are you?" the child only flung his arms around his neck, and sobbed aloud.

Mr. Wardsworth's parental feelings were peculiarly tender, and he almost regretted the method he had taken. A tear started in his own eye as he raised Edwin's head, and inquired, "What is the matter, my boy?"

It was some time before his little son could speak. At length, interrupted by sobs, he replied, "O papa, I thought you would never come."

"Do you think it is long since you came in?"

"It is more than half an hour, papa, and I have only this one day, and I have so counted upon coming home."

"But you were at home, my love."

"Papa?"

"You were at home, and you knew I was in the house also, for John had seen me."

"Yes," replied Edwin, in a most indignant tone, "but home without seeing you, or mama, or brothers—I would ten times rather have been at school. This is not the way you have taught me to feel, papa."

"No indeed, my child, it is not, and I should have thought your affectionate heart sadly changed, could you have been so satisfied. Come near to me, my Edwin," he continued, putting his arm around him, and pressing him tenderly to his heart. "Be assured you have as large and as warm a place as ever in my affections, and the time I suffered to pass before I saw you, appeared as long to me as it did to you, and has been equally painful."

"But why did you not come then, dear papa?" asked Edwin, drying up his tears, and looking up to him.

"Because, my boy, I have a lesson to teach you, which I wish deeply to impress upon your mind. I fear that on some occasions you do not feel as I have taught you; but that full heart is now so softened, that if God vouchsafe to bless what I am going to say, I trust the remembrance will be lasting. When you reached home, and heard I was within, what was your first desire?"

"To see you, papa?"

"Yes, and that is the desire I should wish and expect of my child. If you could have amused yourself with any thing that came in your way, and not cared whether you saw me or not, and have gone back to school contented with such a visit, should I have felt satisfied?"

"No papa," said Edwin, emphatically.

"No, I should have been greatly grieved and displeased. I should have said my son had lost all his love for me. Have you any other father besides me?"

"No, papa," replied the little boy, kissing him fervently.

"No other father but me?"

"Not on earth, papa."

"Certainly not. But what does the great and good God condescend to call himself?"

"My heavenly Father?"

"Do you ever go to his house, Edwin?"

"Yes," answered Edwin, blushing deeply.

"And how do you go, my child? Can you tell me that this is your first thought, Is my heavenly Father in this place, and may I draw near to him?"

"No papa." As Edwin faintly but distinctly made this answer, he dropped his head upon his father's shoulder, and the tears which had been so lately dried flowed afresh.

"So I feared from what I have heard of your conduct during the precious hours of public worship. But do you think that God's children, who love him so fervently, can be content to go to his house and never see him—to leave it without having enjoyed any intercourse with him, though they might have spoken to him in prayer and praise, and heard him speaking to them by his word and Spirit? Will they think it sufficient to hear that he is there, and has been seen by others? No, my Edwin. Without a 'Father's presence' the house of God would be as dull to one of his true children, as your home was miserable to you to-day, because I did not come to you. Now if we see any one able to amuse himself with whatever trifles comes in his way, careless about the presence and favour of the Lord, and satisfied with merely having been to his habitation, what must we conclude of such a one?"

Edwin's attention was rivetted, but he made no reply.

"Shall I answer for you?" said his father. "We must conclude he is not one of God's dear affectionate children, that he has no love in his heart towards him, and O how awful a condition is this—not a child of God! He grieves that Holy Spirit who sheds joy through the hearts of the children of Jesus. In the divine presence he surely is, and the omniscient eye turns upon him, but he has never sought a father's smile of love, and therefore he receives, though he observes it not, the awful frown of displeasure. He departs with a curse instead of a blessing. And now, my dear child," continued Mr. Wardsworth, "let me particularly apply what I have said. I find that you have behaved with levity in that holy place which is none other than the house of God and gate of heaven, and I cannot tell you what pain and sorrow the information has occasioned me. I am aware indeed, that the heart is far from God, even when the outward behaviour is correct; but this I must leave to the *Searcher* of hearts. If, however, you *appear* trifling, I am sure you can neither be offering acceptable worship, nor receiving beneficial instruction, and therefore it is my duty to insist on outward decorum, both for your own sake and that of others, to whom the example of one so carefully brought up might be doubly pernicious. But I am anxious to dismiss this painful subject. I hope and believe you will never again suffer a word, or a smile, or a look, to escape you inconsistent with the service in which you profess to be engaged. Yet this is far from being all that I desire. There are very many, both children and adults, who seem devout and serious in the house of God, and nevertheless neither seek nor enjoy communion with him. May you, my child, after what has passed in your mind to-day, never forget the purpose for which God's children go up to his dwelling place. In the suffering which, with so much pain to myself, I have inflicted upon you, my design has been to illustrate and enforce the admonition I felt constrained to give. And O may the Holy Spirit lead you from this day, as a lost sinner, to seek pardoning mercy through the blessed Redeemer, that you may behold the Lord as your reconciled Father in Christ. Then you will find a 'Father's presence' as essential to your peace within his hallowed courts, as it was necessary to your comfort when visiting your earthly home. Nor seeking it thus shall you ever seek it in vain while the promise stands, 'I will be a Father unto you; my people shall be satisfied with the treasures of my house, even of my holy temple.'"

Mr. Wardsworth then prayed fervently with his son, after which, having received his humble confession and heart-felt thanks, he kissed him affectionately, and assured him of his full forgiveness. Then devoting the time to Edwin's gratification till Mrs. Wardsworth's return, he soon restored the accustomed smile to his countenance, and saw his eye once more sparkle with pleasure.

And now, my dear reader, having related this little circumstance, allow me to add a few remarks on a subject important at all times, and particularly suitable when we are reflecting on the shortness of life. Life with all its mercies is fast passing away. Among the richest of those mercies are our sabbath privileges.—Though in our present state we are at a distance from our heavenly Father's kingdom, yet how graciously does he invite us to meet in his earthly courts. How often has it been said to you, "Let us go unto the house of the Lord." Ask yourselves then, my young friends, have yours been the visits of children or of strangers? The Lord God is your Father by creation and providence, and has he not been a kind and tender Father? Can you find any thing in his conduct towards you to justify indifference to him? Ah no. He has crowned your years with mercy, and loaded you with his benefits, and he offers himself to be your Father in a far dearer sense—your reconciled Father in Jesus Christ. Seek him then through the Son of his love.—Call to remembrance the sabbaths you have spent the year past. If conscience tells you they have been trifled away, O let the conviction deeply humble you, for He who views the heart, and marks the conduct, has heard as distinctly as if you had uttered the words with your voice, "Depart from me, for I desire not the knowledge of thy ways." Now what can be expected in answer to such awful impiety but the sentence, "Depart from me, ye cursed?" But, blessed be God, that sentence is not executed. Mercy is still offered—invitations and exhortations are still held out—sabbaths still granted.—Entreat the assistance of the Holy Spirit, that you may seize and improve the few [illegible] remain; and should you be [illegible] a fresh period of time, [illegible] the value of your [illegible] which infinite [illegible] as to hail with [illegible] those holy and [illegible], I trust are able [illegible] evotion and the [illegible] aim, "We do find [illegible] delight, the holy of the Lord [illegible] orable." Permit me to rejoice with and congratulate you. And O beware that you grieve not the Holy Spirit, or cause him to hide his face from you. May you, by his gracious assistance, come with prepared hearts to his holy habitation, be kept from coldness, trifling, wandering, and be enabled to say at the close of each sacred day, "Truly this has been a season of refreshment—a season in which I have not only visited my Father's house, but in which I have enjoyed 'a Father's presence.'"—*London Youth's Magazine.*

From the Columbian Star and Christian Index.

CONSISTENCY—RETRENCHMENT—LIBERALITY.

Brother D. is a great friend to the temperance cause, and yet he is a great smoker. Brother M. is a very temperate man, and yet he has not thought proper to put his name down to our rules—I am very sorry [illegible] it. Brother D. and Brother M. were [illegible]ing together, perhaps on a pre[illegible]r, and they happened to stop at [illegible]omebody's—I don't know his nam[illegible] convenience sake I will cal[illegible]er P.—No sooner had they ent[illegible]se than brother D. cries out —[illegible]er P. have you got a pipe?" —"[illegible]and some tobacco?"—"Yes." —"Well I want a pipe and some tobacco." —"You shall have them," said brother P. Brother M. I suppose had been pretty well mauled for not joining the temperance society, and now thinks he, I will give my good brother D. a rap.—"Brother P." said he, "have you got any brandy?"—"Yes" —"Well, I want some." Brother D. hung down his head, and well he might. This little anecdote was related to me the other day by a brother from up in Franklin county, and I thought that something might be made of it. Now, brother Brantly, don't you think it would be a good plan for our smoking brethren, and our chewing brethren, and our snuffing brethren, especially those who belong to temperance societies, to quit these idle, foolish, not to say sinful practices? Let us be consistent. It is not as wicked to use tobacco as spirits, because the expense and danger are not as great; but has the christian any right to make himself the slave of any such habit, especially we folks that have so much to say about *total abstinence?* What! thou that preachest, thou shalt not drink whiskey, no, not a drop; dost thou chew, dost thou smoke, dost thou take snuff?—And another thought strikes me; ought not Christians to lop of all these idle indulgences, and give the amount saved to benevolent objects?—My good sister E. is a *snuffing* sister—she was at my house the other day. "Well, sister E. what does your snuff cost you a year?" "Why, I suppose five or six dollars." "Now, sister E. let me give you advice—quit taking snuff, and throw your five or six dollars into the missionary box." Ah how might we enlarge our means of doing good by carrying retrenchment and reform into all our little domestic matters.—"John, go and b[illegible]s for the children"—but stop—[illegible]children do without these trifles [illegible]n the heathen can do witho[illegible]el?—"Stop John, I will put th[illegible]nto the mission box."

A pi[illegible]ster of respectable talents, in the M[illegible]ist connection, was formerly a preacher among the Universalists. The incident which led him seriously to examine the grounds of that doctrine, is striking and singular. He was amusing his little son by telling him the story of "The Children in the Wood." The son asked, "What became of the little innocent children?" "They went to heaven," replied the father. "What became of the wicked old uncle?" "He went to heaven too."—"Won't he kill them again, Father?" said the boy.

Early Rising.—There is, or should be, a belief that it will ensure a good complexion to wash the face in May-dew; for, if the dew should fail to give a bloom, the early rising will add something attractive to beauty itself. A wise physician to a foolish prince recommended that his patient should play a daily game with a medicated ball, the influence of which, he pretended, would be imbibed through the palm of th[illegible]. This was only a pretence [illegible]reat [illegible]exercise; but the [illegible]l. The same cer[illegible]shing in May-dew[illegible]

The m[illegible]ould have been totally usele[illegible]ely paradise of earth would hav[illegible]man still a dark and dreary desert ha[illegible]here not been the twin miracle of an organ of commensurate delicacy to perceive the light, viz. of the eye; in which there is the round cornea of such perfect transparence, placed exactly in the interior centre of the ball, (and elsewhere it had been useless;) then exactly behind this, the beautiful curtain, the iris, with its pupil dilating and contracting to suit the intensity of light; and exactly behind this again, the chrystalline lens, having many qualities which no complex structure in human art can attain, and by the entering light, forming on the retina beautiful pictures or images of the objects in front,—the most sensible part of the retina being where the images fall. Of these parts and conditions, had any one been otherwise than as it is, the whole eye had been useless; and light useless, and the great universe useless to man, for he could not have existed in it.—Then further we find, that the precious organ the eye is placed, not as if by accident somewhat near the centre of the person, but aloft on a proud eminence, where it becomes the glorious watch-tower of the soul; and again, not so that to alter its direction the whole person must turn, but in the head, which, on a pivot of admirable structure moves while the body is at rest, the ball of the eye moreover, being furnished with muscles which, as the will directs, turn it with the rapidity of lightning, to sweep round the horizon, or take in the whole heavenly concave. There is the delicate orb, secured in a strong socket of bone, and there is over this the arched eyebrow as a cushion to destroy the shock of blows, and with its inclined hairs to turn aside the descending perspiration which might incommode; then is there the soft pliant eyelid, with its beauteous fringes, incessantly wiping the polished surface, and spreading over it the pure moisture poured out by lachrymal glands above, of which moisture the superfluity, by a fine mechanism, is sent into the nose, there to be evaporated by the current of breath. Still further, instead of there being only one so precious an organ, there are two, lest one, by accident, should be destroyed; but which two have so entire a sympathy, that they act together as only one more perfect; then the sense of sight continues perfect during the period of growth from birth to maturity, although the distance from the lens to the retina is constantly varying, and the pure liquid fire which fills the eye, if rendered turbid by disease or accident, is by the actions of life, although its source be the thick red blood, gradually restored to transparency. The mind that can suppose or admit that within any limit of time, even a single such organ of vision could have been produced by accident, or without design; and still more, that the millions which now exist on earth, all equally perfect, can have sprung from accident, or that the millions of millions in past ages were all but accidents, and the endless millions throughout the animal creation, where each requires a most peculiar fitness to the nature and circumstances of the animal, can be accident—must surely be of extraordinary character, or must have received an unhappy bias in its education.—*Athenæum.*

INVECTIVES.

President Edwards, in his work on Revivals, has some thoughts which the Theological Polemicks of this day may ponder with advantage.

"It has been the manner," he says, "in some places, or at least the manner of some persons, to speak of almost every thing that they see amiss in others, in the most harsh, severe and terrible language. It is frequent with them to say of others' opinions or conduct or advice, or of their coldness, their silence, their caution, their moderation, and their prudence, and many other things that appear in them, that they are from the devil, or from hell; that such a thing is devillish or hellish, or cursed, and that such persons are serving the devil, or the devil is in them, that they are soul-murderers and the like; so that the words *devil* and *hell*, are almost continually in their mouths. Such kind of language they commonly use: and they look upon it a virtue and high attainment thus to behave themselves. 'O (they say,) we must be plain-hearted and bold for Christ, we must declare war against sin wherever we se it, we must not mince the matter in the cause of God, and when speaking for Chrst.'"

"What a strange device of the devil is here, to overthrow all Christian meekness and gentleness, and even all show and appearance of it, and to defile the mouths of the children of God, and introduce the language of common sailors among the followers of Christ, under a cloak of high sanctity and zeal and boldness for Christ! And it is a remarkable instance of the weakness of the human mind, and how much too cunning the devil is for us."—pp. 197, 198. *Charleston Obs.*

FRANKLIN

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Frankfort, June 19th, 1830.—51-6t.

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